



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

saying, for evil hath he brought them out, to slay them among the mountains, and to consume them from off the face of the ground?" Turn back from the heat of thine anger, and repent from the evil against thy people. Remember Abraham and Isaac and Jacob, and thy strong, repeated promises, through them, to bless the whole earth. Ex. xxxii., 12. How long shall thy fury burn against thy chosen servants? Oh! concerning thine own elect, show thy compassion. A long night of fear, discontent and remorse has been ours. Let a new morning dawn upon us. Let the darkness of thy displeasure pass away, and let thy mercy, as the food of our souls, revive us, yea, satiate us. We are hungry for thy favor. Let our hunger be relieved, and we will sing out our gratitude, and be glad, with a radiant heart, the remainder of our days. Yes! compensate our sufferings by proportioned joys. Let these forty years of sorrow and sad apprehension, find their counterpart in our subsequent prosperity.

We pass away. Soon all the rebellious ones, against whom thine anger was kindled will pass away. Though we go, let those who come after us enter into thy rest. That is thy purpose. That is thy work of mercy. Let it appear. O, thou whom we have called by the majestic name of Lord, and whom now we call by thine endearing name Jehovah, and thy name of power Elohim, let thy promised work unto thy chosen ones appear, and thy splendor and glory descend upon their children.

O thou ruler of the universe, thou covenant keeping God, thou God of the whole earth, our fathers had the pledge, let the fulfilment descend upon their children. Let thy promised inheritance be theirs: an inheritance we have forfeited.

But do not, indeed, cast utterly off even us. Let thy condescending loveliness and grace descend upon us, who are about to pass away. Let our work, imperfect as it is, and confirmed as it is by our departure, be not fruitless. Yea, the work of *our* hands, establish thou it. Then shall we not have lived in vain, nor shall we have died in vain. Then wilt thou prove, that thou hast been the home of thy people in all generations, and that thou wilt continue to be their home until time shall end.

➤CRITICAL NOTES.◀

On the Study of the Old Testament.—This is an age of knowledge and it must in justice be added, in spite of occasional superficiality, an age of widely-diffused learning. The Christian believer is liable at any time to discredit the personal influence he might otherwise exert, if he exhibit a lack of intelligent acquaintance with the varied information which has been brought to bear upon all the subjects centreing in the Bible.

It is no doubt true, that God has no need of our learning, and that he can use the simplest and weakest instrument to confound the wisest, but he has still less need of our ignorance, and it is for us to offer him the best services at our command.

I wish to plead for a more critical study of the Old Testament, and I address myself to two classes of readers: 1) To intelligent laymen and those of the clergy,

who not being *versed in Hebrew*, are, for this very reason discouraged from beginning any critical work. 2) To clergymen, of scholastic training, who are fully aware how necessary it is for an expounder of the Bible to be able to read it in the original languages.

I. For the encouragement of the first class be it said, *a*) that we have no right to say that the study of the original languages of the Old Testament is dry and pedantic. The first difficulties are the greatest. The man who firmly faces and overcomes the initial difficulties may never indeed become a learned Hebraist, and may never be competent to give a decided opinion on a difficult text, (few can do that,) but he will be able to appreciate the learning of others; he will know where to look for a solution; he will avoid pitfalls into which those who cannot read Hebrew are frequently tumbling; he will learn to take pleasure pictorial in the beauty, the philosophic depth, the stately grandeur of the Hebrew Scriptures, and he will become more and more an accurate interpreter, a scribe, who brought out of his treasures, things new and old.

b) That it is the uniform testimony of those competent to judge, that except in the case of the *most advanced scholars*, to whom the use of the original may have become a second nature, much more may be learned from the careful study of the Old Testament in a critical English version than from the *laborious* perusal of it in an *unfamiliar* tongue. But in the present day, in which an intelligent knowledge of the text of the Scriptures is widely spread, in which we have on all sides the discussion of various translations, it is particularly necessary to be on the guard against quoting a text on any critical point without knowing whether the original will bear the interpretation which the English version may seem to suggest.

II. To the second class of readers, we would simply say: *a*) Pursue a systematic, exegetical study of the Old Testament. There are very few clergymen, who deliberately study through whole books of the Bible for their own private edification.

If after the most careful inquiry into all the historical, chronological, geographical, biographical, and social questions which arise in the peculiar circumstances connected with the portion of Scripture under consideration, we would analyze, and examine critically the force of every word and particle, and consider its grand harmonies with the entire body of divine truth, every faculty of our minds would be called into exercise, grander views of divine truth would be communicated, and the varied doctrines of God's Word would shine out in a new lustre.

b) Some of the most important critical questions of the day centre around the Old Testament, and he who would be an authority in these subjects, must have mastered the Hebrew language, not only in its classical form, but also in those cognate dialects which so frequently illustrate both the thought and the idiom of the Old Testament. He must know Chaldee, Syriac, Arabic, and the composite tongue which is the language of Jewish tradition and Jewish Exegesis.

Prof. R. F. WEIDNER.

The Remission of Debts.—Was it temporary or final? Most readers of the passage in Deut. xv. have thought the command of Moses to enjoin the total cancellation of pecuniary obligations. The ambiguity lies in the word "remission" or "release." The passage reads as follows: *At the end of seven years thou shalt make a release. And this is the manner of the release. Every master of the lending*